Sindh through the Ages

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Table of Contents

1. 10,000-Year-Old Inventions of the Heirs of the Indus Civilization
2. Who Invented the Art of Counting First in the World?
3. How the British Took Revenge on the Discoverer of Mohenjo-daro?
4. The Role of the River in the Evolution of the Indus Valley Civilization
5. Ghulam Muhammad Lakho – A Historian Who Presented the History of Sindh in a Modern Scientific Manner
6. Historical Ties Between Sindh and Balochistan
7. The Tamil Narrative on the Indus Valley Civilization: Origins, Claims, and Controversies
8. Who are the Daudpotas who founded the Bahawalpur state?
9. Makhdoom Bilawal: The Scholar Who Defied the Arghuns
10. Lakhapar, Kutch: A Newly Identified Early Indus Valley Civilization Settlement
11. Is the Indus Valley Civilization 10,000 Years Old?
12. Ruk Sindhi: A Scholarly and Scientific Interpretation of the Indus Valley Civilization
13. A General Review of The Book of Ruk Sindhi “Evolution of the Indus Civilization”

14. Review of Ruk Sindhi’s Book “Sindhu Sabhita: Aryan and Dravidian Hypothesis”
15. Review of the Book “Sindhu Sabhyata: Aryan and Dravidian Hypothesis”
16. Book Review: “National Freedom Movements”
17. “The Evolution of the Indus Civilization”: Linguistic and Historical Perspectives from Ruk Sindhi’s The Development of the Indus Civilization
18. A Study of Ruk Sindhi’s Book “The Evolution of the Indus Civilization”
19. Ruk Sindhi’s Contributions to Indus Civilization Studies
20. Ruk Sindhi: A Journalist, Researcher, and Literary Voice of Sindh
21. Book Review “Ancient Sites of the Indus Civilization”
22. What Microsoft copilot says about Ruk Sindhi and his research on the Indus Valley Civilization?
23. Profile of Ruk Sindhi generated by Meta AI

10,000-Year-Old Inventions of the Heirs of the Indus Civilization

By Ruk Sindhi

The people of the Indus Valley have played a significant role in the construction and progress of the world, just like other nations. The sweat and labor of the people of Sindh have contributed to the pinnacle of development the world has achieved today. Thousands of years ago, the journey that humanity embarked upon left its footprints in the Indus Valley as well. The civilization that emerged in the Indus Valley 10,000 years ago was geographically spread over a vast area of approximately 500,000 square miles, larger than all other Asian civilizations. Its expanse reached the borders of Russia. The region of the Indus Civilization was four times larger than Babylon and twice the size of Egypt. The area of the Indus Civilization

encompassed present-day Pakistan, Indian Punjab, western Uttar Pradesh, Haryana, Kutch, Kathiawar, Gujarat, Maharashtra, and parts of Afghanistan. At that time, the Indus state was likely divided into five provinces, with Mohenjo-Daro as its center, and present-day Sindh being the central province.

Evidence of human settlement in the Indus Valley dating back 500,000 years has been found. Such evidence was discovered by experts near the Luni River in Nagarparkar, where tools used by humans from the Paleolithic era were also unearthed.(1) This means that 500,000 years ago, the inhabitants of this region abandoned a nomadic lifestyle and began settling in one place, a milestone in the history of human progress.

In the Indus Valley, evidence of human settlement and tools used by them dating back 50,000 years has also been found in the hills of Rohri. (2) These tools were used for hunting animals and birds.

Below, we provide a brief overview of the significant inventions made during the Indus Civilization to highlight the contributions of the people of Sindh to global progress and the knowledge and inventions they passed on to the world thousands of years ago.

Discovery of Fire

Evidence of the discovery of fire in the Indus Valley dates back 50,000 years. This means that the inhabitants of this valley were among the first in the world to discover fire. The discovery of fire proved to be a major leap in the progress of human life. (3)

Beginning of Agriculture

In the Indus Valley, 15,000 years ago, the inhabitants began tilling the land, cultivating crops, and domesticating animals. Evidence of this has been found in ancient sites around Rohri, Karachi, Hyderabad, and the Manchar Lake region. (4)

Construction of Mud Houses

Evidence of building villages, constructing mud houses, and advancing agriculture in this valley dates back 8,000 years. During this period, household utensils were invented for the first time. Such evidence has been found in Mehrgarh and Amri. (5) (6)

Invention of the Potter’s Wheel

In the Indus Valley, around 6,500 years ago (4000 BCE), one of the greatest inventions was the use of the potter’s wheel to make pottery. This is considered the first major invention in

the world, which later laid the foundation for the wheel. (7) (8)

Invention of the Wheel and Bullock Cart

Due to trade, the heirs of the Indus Civilization mastered transportation technology. The Indus Civilization was the first in the world to use the wheel for transportation. (9) They invented the bullock cart, which was a significant scientific invention and a step forward in ancient human progress.

Discovery of Metals

In Sindh, around 6,500 years ago (4000 BCE), metals were discovered. This led to the beginning of crafting tools and ornaments from copper. (10)

Foundation of Urban Civilization

The foundation of urban civilization in the Indus Valley was laid around 7,500 years ago (5000 BCE). People here began living in cities. Their houses were made of baked bricks, often two-story buildings equipped with modern-style bathrooms, kitchens, storage rooms, and wells—similar to the facilities in modern cities today. Their cities had wide roads, underground drainage systems, recreational spaces, guesthouses, and well-planned markets. Mohenjo-Daro, Harappa, and

Chanhudaro were major urban centers of that era. (11)

Art of Crafting Gold Jewelry

The inhabitants of the Indus Valley laid the foundation for crafting gold jewelry 7,500 years ago. During the Mohenjo-Daro period, the art of goldsmithing in Sindh was at its peak. So many gold ornaments were found in the city of Chanhudaro that archaeologists have called it the “City of Jewelry.” From Chanhudaro, ornaments made of gold, clay, copper, and shells—including bangles, necklaces, amulets, anklets, armlets, toothpicks, earrings, hairpins, kohl applicators, and rings—have been discovered. (12) All of these were inventions of the people of this valley.

Foundation of Painting

The art of painting emerged in the Indus Valley 7,500 years ago. They created beautiful and captivating designs on baked clay pots, stones, bones, and ivory. (13) Evidence of this has been found in Amri, Mohenjo-Daro, and Chanhudaro.(14)

Invention of Chess

The Indus Valley was the birthplace of chess. Game pieces and stones with chessboard patterns have been found in Mohenjo-Daro. Even in that era, chess

was played in a manner similar to how it is played today. (15)

Children’s Toys

Numerous toys have also been found in the settlements of the Indus Valley. Toys made of clay, shells, stones, and ivory have been discovered, including small clay carts, clay bullocks, horned bullocks, rhinos, buffaloes, lions, boars, rabbits, deer, fish, crocodiles, turtles, roosters, and parrots, among others. (16)

Cultivation of Wheat

The cultivation of wheat began in Sindh. Charred but intact wheat grains have been found in Mohenjo-Daro. Peas and melons were found in Harappa, while date seeds were also discovered in Mohenjo-Daro. (17)

Textile Industry with Cotton

A significant discovery in the Indus Valley is a piece of woven cotton cloth found in Mohenjo-Daro near a copper and silver vessel, marking the earliest evidence of cotton. The art of weaving has been present in Sindh since ancient times. (18)(19) Spindle whorls for spinning thread have been found in Mohenjo-Daro, with many households yielding such tools, made of both precious metals and clay.

Cultivation of Rice

In addition to wheat and cotton, the people of Sindh also cultivated rice. Previously, it was believed that rice cultivation first began in the Philippines. However, excavations of ancient Indus Civilization sites have revealed that rice was cultivated in Sindh centuries before the Philippines. (20)

Use of Calendars

The people of Mohenjo-Daro, around 2500 BCE, used stone calendars to predict monsoon winds and flooding in the Indus River. Finnish archaeologist Dr. Erika Maula has stated that these stones are the world's first scientific tools. Dr. Maula claims that the birthplace of science is not Mesopotamia or Egypt but Sindh. (21) (22)

Knowledge of Astronomy

The inhabitants of the Indus Valley calculated months based on the lunar cycle. They followed a lunar calendar and also determined seasons accordingly. They measured their days based on the moon's movements. (23) The people of Mohenjo-Daro divided each season into four months. Russian mathematician A.I. Voldrovsky has stated that computer analysis of seals found in Mohenjo-Daro reveals that the

people of the Indus Valley had extensive knowledge of astronomy.

Art of Counting and Invention of Zero

The ancient inhabitants of Sindh invented the art of counting. Clay counting tokens and measuring sticks have been found in Sindh's ancient sites. The people of Sindh developed the art of counting before the art of writing and reading. According to scholar Grierson, the inhabitants of the Indus Valley were skilled at counting and keeping accounts. They counted in groups of twenty, and instead of sixty, they would say "three twenties," a practice still prevalent in Sindh today. For the first time, the people of this valley used zero (0) in their numerical system while counting in twenties. (24) (25)

Weights and Scales for Measurement

Precisely crafted stone weights have been found in Mohenjo-Daro, used for measuring. Some weights were so large that they required ropes to lift, while others were small enough to weigh gold and silver. (26) The smaller weights found in Mohenjo-Daro were made of khaki-colored slate. Scales were rarely found. Measurements at around 150 sites indicate that both the foot and cubic foot systems were used

simultaneously in Sindh for measurements.

Knowledge of Geometry

Renowned American-Sindhi researcher Parveen Talpur, in her book “Evidence of Geometry in the Indus Valley Civilization from 2500 to 1500 BCE,” has demonstrated that the people of Mohenjo-Daro were familiar with geometry. She analyzed each character of the Mohenjo-Daro script to prove that they were designed according to geometric patterns. (27)(28)

Invention of Trade Seals

One of the most successful creations of the heirs of the Indus Civilization is the seals found in Mohenjo-Daro, Harappa, and other cities. So many seals have been found that it can be inferred that every individual had their own seal. These seals were made of steatite. (29)

Boats and Navigation

Before the discovery of the Indus Civilization, it was believed that the Phoenicians invented navigation. However, after the excavations of ancient sites in Sindh and the revelation of the Indus Civilization’s wonders, experts had to revise this opinion. Navigation in Sindh predates the Phoenicians by a significant margin.

During the Indus Civilization, “Sutkagen Dor” on the Makran coast near the Dasht River and “Sutkagen Koh” in the Shadikarondi Valley were major navigation centers between Sindh and Iraq, where ships would anchor. At the same time, excavations in the city of Lothal on the banks of the Gulf of Khambhat revealed a dockyard for building ships, constructed entirely of baked bricks. (30)

Muslin Cloth

Inscriptions from Babylon and Nineveh mention Sindh’s fine muslin cloth, referred to as “Sindhu.” This indicates that Sindh’s artisans produced muslin cloth, sold it abroad to earn money, or bartered it for goods. The cloth was called “Sindhu” (muslin) after the Indus River. (31) (32)

Language and Script

Before the excavation of ancient sites in Sindh, experts believed that the art of writing was first invented by the people of the Tigris and Euphrates, followed by the Egyptians and others. However, after the excavation of Mohenjo-Daro, it was proven that 7,500 years ago, the heirs of the Indus Civilization had a writing system. Around 800 seals and amulets with symbols, images, and script have been found in Mohenjo-Daro

and Harappa, representing the script of the Sindhi language at that time. (33) (34)

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Who Invented the Art of Counting First in the World?

Author: Ruk Sindhi

It is a universal truth that everything in life is accounted for. In Sindhi, we often refer to this as *“Lekho Chokho”*—meaning to tally or calculate. A common proverb used in daily life is *“Two brothers, third is the account,”* which implies that wherever there are dealings, there must be accounting. But accounting is only possible when one understands numbers. So who invented counting? Who laid the foundation of mathematics?

In 2008, American researcher Michael Hamilton Morgan wrote a book titled

Lost History, published by National Geographic in Washington. This book highlights the contributions and inventions of Muslim scientists in history, especially Arab scholars, in the fields of science and knowledge. It has been translated into several languages and is available in English PDF format. In it, Morgan writes:

“Today’s scientific progress is built upon mathematics. And the inventors of modern mathematics were Sindhis. A Sindhi mathematician named Brahmagupta wrote a book titled *Brahma Sphuta Siddhanta* (The Opening of the Universe). This book was later translated into Arabic by Al-Khwarizmi and titled *Al-Sindhind*. It was then translated into Latin and other languages. From this book, the world learned about the number zero.”

□ Who Was Brahmagupta?

Brahmagupta was a great mathematician and astronomer from the ancient Sindh Valley. He was born in 598 CE in the city of Bhillamala (modern-day Rajasthan) and died in 668 CE. Bhillamala was the capital of Gurjaradesh, which included present-day southern Rajasthan and northern Gujarat.

He wrote two important books on mathematics and astronomy:

- *Brahma Sphuta Siddhanta* (The Opening of the Universe), written in 628 CE
- *Khandakhadyaka* (Edible Fragment), written in 665 CE, which was more practical in nature

In 628 CE, Brahmagupta was the first to describe gravity as an attractive force, calling it *Gurutvaakarshanam* in Sanskrit. He also provided the first clear explanation of quadratic equations. His book included key chapters on algebra, geography, trigonometry, and algorithms—showcasing his creative mathematical thinking. His most notable achievement was formalizing the concept and importance of zero.

The Sindhu Valley: Birthplace of Counting

It is important to clarify that the people of the Sindhu Valley invented the art of counting long before Brahmagupta. Around 3000 BCE—about 3,500 years before Brahmagupta—the inhabitants of this region had already developed numerical systems.

Experts agree that the ancient people of Sindh invented counting, weight measurement, and time and distance calculation. Clay counting tokens and weight stones have been found in archaeological sites of Sindh. These people developed counting and measuring techniques even before the invention of writing.

Linguist Grierson, in his book *Linguistic Survey of India*, writes that the people of the Sindhu Valley were skilled in counting and record-keeping. They counted in twenties and used terms like *“three koṛiyoon”* (three twenties) instead of sixty—a method still used in Sindh today.

🔹 Geometry in Mohenjo-Daro

Not only did the people of Mohenjo-Daro invent counting, but they were also familiar with geometry. American Sindhi researcher Parveen Talpur, in her book *Geometric Symbols in the Indus Valley Civilization from 2500 to 1500 BCE*, proves through analysis of the Indus script that each symbol is based on geometric patterns.

Historian H.T. Lambrick also provides evidence in his book *Sindh: A General Introduction*, describing pottery from Amri with thick black lines and continuous triangles filled with red color —indicating geometric knowledge.

Renowned scholar M.H. Panhwar writes that early pottery in the Sindhu Valley (around 6000 BCE) featured simple animal motifs. By 3500 BCE, these were replaced by complex and colorful geometric designs.

🔹 Economic System of the Sindhu Civilization

The invention of numbers in this region proves that the Sindhu Valley had the

world’s first economic system. Canadian mathematician Dr. Bryan Wells, in collaboration with the Indian Institute of Mathematical Sciences, confirmed through research that the Sindhu civilization had a highly developed urban economy. They had systems for measurement, pricing, and valuation of goods. Grain was weighed using standardized weights, and goods were exchanged. Laborers were paid in grain and daily-use items.

Stone weights found in Mohenjo-Daro were crafted with precision. Some were so large they required ropes to lift, while others were small enough to weigh gold and silver. Slate-colored miniature weights were discovered, though few scales were found. Measurements at 150 different sites show that both foot and cubic foot units were used simultaneously.

□ Conclusion

This evidence proves that the art of counting was invented in the Sindhu Valley thousands of years before Brahmagupta. The people of this region not only developed writing but also pioneered mathematics. Their expertise in accounting enabled them to trade with the rest of the world. Trade requires record-keeping, counting, and calculations. Brahmagupta built upon the legacy of his ancestors, refining and

expanding the knowledge of mathematics.

How the British Took Revenge on the Discoverer of Mohenjo-daro?

Ruk Sindhi

In 1918, the British rulers of colonial India sent a native archaeologist, Rakhaldas Banerji, to Punjab and Sindh to search for mounds built by the Greek invader Alexander the Great during his campaign in 326 BCE. Banerji, a renowned historian and expert in archaeology and ancient scripts from Bengal, was born on April 12, 1885, in Brahmapur, Murshidabad district. He earned his MA in History from Calcutta University in 1911 and began working as an assistant in the Archaeology Section of the Calcutta Museum. Later, he was appointed Assistant Superintendent of the Archaeological Survey of India (ASI), and in 1917, promoted to Superintendent of the Western Circle due to his outstanding work.

At that time, Sir John Marshall was the Director General of the ASI, serving from 1902 to 1928. Banerji worked under him. In 1918, Marshall tasked Banerji with locating 11 mounds supposedly built by Alexander the Great, which were believed to bear inscriptions in Greek and Indian languages. From 1918 to 1922, Banerji conducted excavations across southern Punjab, Bikaner, Bahawalpur, and Sindh, identifying 27 large and 53 small mounds. However, all turned out to be Buddhist-era relics.

While excavating a mound near the Buddhist stupa in Dokri, Larkana district, Banerji discovered pottery shards and stone tools that did not belong to the Buddhist period. He also found a seal resembling one previously unearthed at Harappa, suggesting a much older civilization. Based on similarities in artifacts, Banerji hypothesized that this site, like Harappa, belonged to a civilization around 5,000 years old.

He reported his findings to Sir John Marshall in Shimla, but Marshall deliberately withheld publication of Banerji's reports. Despite leading five excavation seasons at Mohenjo-daro from 1918 to 1922 and submitting detailed reports, none were published. Even his final report in 1924 was ignored, and no acknowledgment was sent.

According to author Mishra, Banerji wrote to Bengali linguist Sunitikumar Chatterjee, expressing frustration that the British government would not allow him to publish anything about Mohenjo-daro. He offered to send all his excavation materials and photographs to Chatterjee so that future generations could benefit.

This correspondence reveals how deeply disturbed the British officials were by the discovery of such an ancient civilization in India. From 1918 to 1924, they kept the findings hidden and denied Banerji any recognition. In 1924, *Illustrated London News* published a

report on Mohenjo-daro under Sir John Marshall’s name, crediting him entirely for the discovery.

Banerji was removed from the excavation project and received no reward or promotion. Instead, he was transferred and later targeted with false accusations. In October 1925, arrest warrants were issued against him for allegedly removing an idol from the Chausath Yogini temple in Jabalpur. He was suspended, and although the charges were proven false three years later, and no departmental inquiry found him guilty, Marshall forced him to resign in 1926.

Banerji died on May 23, 1930, just four years after his forced resignation. In 1931, Marshall published a three-volume book titled *Mohenjo-daro and the Indus Civilization*, claiming full credit for the discovery. Banerji was mentioned in only two lines, alongside two other archaeologists:

“Three other scholars whose names I cannot pass over in silence, are the late Mr. R. D. Banerji, to whom belongs the credit of having discovered, if not Mohenjo-daro itself, at any rate its high antiquity, and his immediate successors in the task of excavation, Messrs. M.S. Vats and K.N. Dikshit. … no one probably except myself can fully appreciate the difficulties and hardships which they had to face in the three first seasons at Mohenjo-daro.”

In reality, Marshall had little knowledge of Mohenjo-daro until May 1924 and only visited the site in February 1925—after Banerji had completed the major excavations.

The Role of the River in the Evolution of the Indus Valley Civilization

Ruk Sindhi

I begin my thoughts with the words of Professor Manak Pathawala, who wrote: “To make Sindh prosperous and fortunate, the Indus River has played a major role. The Indus River existed even before the birth of Sindh. Just as milk fills a mother’s breast before the child is born, the Indus River was already present to nurture and raise Sindh.”

The land of Sindh came into existence around 1 billion years ago due to the emergence of plains and mountain

ranges from the Tethys Sea. Around 250,000 years ago, the sea receded to the present-day Karachi coastline, and the Indus River began flowing through the plains of Sindh.

The formation of the Indus plains owes much to the Indus River, which flows like a parting line through its center. Geologists say that even when the entire Indus Valley was submerged under the sea, the Indus River flowed through its center. As the sea gradually withdrew, the river shaped the land into a straight and fertile plain. The sediment brought by the river erased the sea's traces and enriched the land with fertile clay.
Lemberg says, "The sediment brought by the Indus River, refined by heat, water, and greenery, spread across the valley in the form of a straight plain."

The name "Sindh" was given by the ancient inhabitants of this land, derived from the Indus River. It means "land of the sea or great river," or "a stream that flows eternally." Since the land of Sindh was born from the sea, and the river made its barren lands green and prosperous, shaping the civilization of its people, the ancient inhabitants named the land after the river. This name is over ten thousand years old. Later, Iranian traders transformed "Sindh" into "Hind," which eventually became "India" through Roman traders.
Thus, the name of the entire country "India" originates from the Indus River and Sindh.

Rivers as the Cradle of Civilization

Human civilization began along riverbanks. In ancient times, people built their huts where water was easily accessible, as tools to dig wells or divert water had not yet been developed. Therefore, suitable places for settlements were near rivers and lakes. Living near rivers solved the problems of water and food. Not only could agriculture flourish, but fodder for animals and various crafts and skills also developed.
In essence, the seed of civilization grew and flourished along riverbanks.

The three greatest rivers in the world—Indus, Tigris, and Euphrates—were the birthplaces of civilized life and agricultural development.

Reverence for Nature

In ancient times, people of the Indus Valley worshipped natural elements—especially the earth and the river. Early humans saw greenery sprouting from the womb of the earth and various grains, plants, and fruits emerging from it. They considered the earth a guarantor of a better life and began worshipping it, calling it “Mother,” as both women (mothers) and the earth are creators.

Ancient Sindhis fulfilled their life’s needs from the sweet waters of the Indus River. They cultivated crops using its water, and their industries and crafts

depended on it. Recognizing its importance, they revered the river and considered its water sacred and pure.

Archaeological Evidence

The major sites of the Indus Civilization are found along the banks of the Indus River, proving that this advanced civilization was founded and sustained by the river.
Two key sites—Mohenjo-daro and Amri—are located on the banks of the Indus.
Chanhu-daro, like other cities of the Indus Civilization, was about three miles from the eastern branch of the river.
Harappa, a major urban center and provincial capital of the Indus Civilization, is located near the Ravi River in present-day Sahiwal District, Punjab.

⚠ A Warning for the Future

If the course of rivers is altered or dams are built to obstruct them, not only will this entire civilization vanish, but the very existence of the people living in this valley will be at risk.
The Indus River, which flows from Kashmir to Keti Bandar, is the guarantor of the region’s development and prosperity. Any interference with it will not only destroy present-day Sindh but also bring devastation to the entire region.

Ghulam Muhammad Lakho – A Historian Who Presented the History of Sindh in a Modern Scientific Manner

Ruk Sindhi

I am deeply grateful to the team of the M.H. Panhwar Institute of Sindh Studies for organizing this condolence gathering in memory of the highly respected historian of Sindh, Dr. Ghulam Muhammad Lakho. Lakho Sahib was among those few historians of Sindh who wrote the history of this land free from racial prejudice. His perspective while writing history was modern and scientific. He believed in examining events on a scientific basis and was against writing anything without evidence.

Before him, the history that had been written was mostly either stories and tales praising kings and rulers, or court chronicles written by the flatterers of foreign rulers, in which oppressive, plundering, and anti-people rulers were presented as pious, just, and fair-minded. Meanwhile, the poor people who fought for the defense of their homeland were labeled as bandits, robbers, and rebels, declared deserving of death, and, after their passing, described with terms like “dispatched to hell.”

In our country, history has still not been approached with true seriousness. Here, history is considered merely the record of political changes. It has been limited

to the deeds of kings, nobles, and religious leaders, their wars, and stories. But this is not the correct concept of history. History is a science — the study of a nation's political, social, economic, and cultural evolution. In Sindh, among those who presented history in a scientific manner, M.H. Panhwar, Dr. Ghulam Ali Alana, and Dr. Ghulam Muhammad Lakho stand at the forefront.

The histories written in Sindh so far, such as *Chach Nama*, *Tuhfat-ul-Kiram*, *Tarikh-e-Masoomi*, *Tarikh-e-Shahjahani*, etc., do not fully fulfill the true concept of history. They can only serve as source material for writing history.

Although Professor Ghulam Muhammad Lakho has written many books related to the history of Sindh, two of them fully meet the global principles of research, in which the history of Sindh is presented according to a modern scientific perspective, after thorough investigation and with references — that is, with evidence — in a correct and comprehensive manner. These books are: *The Samma Dynasty* and *The Kalhora Period of Government*. Among these, *The Samma Dynasty* was part of the Sindhi Adabi Board's project for writing the history of Sindh. I have gone through all the books written under this project, but only Professor Lakho's book holds the status of an authentic document regarding Sindh's history.

As for *The Kalhora Period of Government*, it was the thesis he submitted for his Ph.D., which he later refined and updated on the basis of newly discovered material before republishing it. Both these books meet the global standards of research on the two respective periods of Sindh's history.

My friendship and relationship with him were based on research into the history of Sindh. We both belonged to the same district. Our meetings would often take place in Daulatpur Safan, where we would have extensive discussions. Due to the similarity in our thoughts, our friendship lasted until his final breath. Lakho Sahib was an avid reader of history. Whenever I published a book on Sindh's history, he would not only purchase and read it but also call me to discuss it. Last year, when I published three books on the Indus Valley Civilization, he bought them from Mohan Madhosh's bookstall in Hyderabad and then called me for a conversation. Because our contact had broken for some time, he even obtained my number from Mohan Madhosh.

Professor Lakho was neither a racist nor a conservative thinker. He believed in presenting Sindh's history from a modern, unbiased perspective. He insisted that while writing modern history, we must reject fictional stories and adopt a scientific approach — examining each event based on its material foundations, analyzing the

conditions of every period with utmost honesty, and presenting the causes behind every social upheaval. History, instead of being turned into a tale or a newspaper report, must be presented in the light of scientific and rational evidence.

This shared vision was the reason for our close association. Now he has departed, but his scholarly contribution will remain a golden legacy for the coming generations.

Historical Ties Between Sindh and Balochistan

By Ruk Sindhi

I am profoundly grateful to my friends, companions, brothers, and sisters who have shown deep interest in the history of Sindh through this channel. Yet, I have noticed that some friends recently expressed disappointment and even anger over a few of my newly uploaded videos. Today, I wish to speak directly to those who have voiced dissatisfaction regarding my work on the historic relationship between Sindh and Balochistan.

Let me clarify: the series of videos on Balochistan is drawn from my research book *“Balochistan: The Historical Homeland of Sindhis”*. This book is a scholarly work that examines the connections between Sindh and Balochistan across different eras of history. Its purpose is not—under any circumstances—to belittle any language

group, nation, tribe, community, or caste, nor to distort anyone’s history.

Research into the history of any region, country, or people is not a conspiracy, nor does it stem from hostility. Universities around the world maintain departments of history, anthropology, and archaeology for the very purpose of investigating the past and uncovering the truth. If historical research were considered an act of enmity, such institutions would not exist.

For that reason, my book should not be misinterpreted as being against any people. If there is disagreement with any part of my work, it should be countered with reasoned arguments, not with anger. Both the Baloch and Sindhis have, through political conspiracy, been relegated to the status of second-class citizens in this country. Since its inception, both peoples have been neglected, marginalized, and subjected to oppression. Unity between them is therefore not only natural—it is essential.

If my book describes Balochistan as the historical homeland of Sindhis, then it is equally true that Sindh is the historical homeland of the Baloch. These two peoples have shared life and death, joys and sorrows, for centuries. Throughout history, Baloch communities that settled in Sindh became an inseparable part of the Sindhi nation. They cannot be separated from Sindh, nor do they themselves feel apart from it.

And it is not only the Baloch. Communities that arrived at various points in history—Sayyids from the Arab world, Pathans from Afghanistan—have also become part of Sindh's body and soul. Can anyone truly think of Agha Saleem or Dar Muhammad Pathan as anything but Sindhi? Likewise, groups from the Saraiki belt and Punjab have become ornaments of pride for Sindh.

Whenever Sindh has faced difficult times, the Baloch have stood on the frontlines of its defense. And whenever Balochistan has suffered, Sindh has shared its pain. When Nawab Akbar Bugti was martyred, Sindh observed a period of historic mourning. Even today, Sindhi people regard Sher Muhammad Mari (General Sherov) as a hero. To this day, Sindh's towns, villages, and settlements remain safe havens for the Baloch.

The heroes of Sindh have never been limited to a single ethnicity or tribe. Alongside Dodo Soomro, Doolah Darya Khan, Hoshu Sheedi, Hemu Kalani, G. M. Syed, Rasool Bux Palijo, and Shaheed Bashir Khan Qureshi stand the courage and greatness of Comrade Haider Bux Jatoi, Comrade Ghulam Muhammad Laghari, Shaheed Bakhtawar Lashari, Shaheed Miro Khan Nizamani, and Agha Saleem—figures before whom the people of Sindh have bowed their heads in respect.

How, then, could it be possible for an ordinary Sindhi—whether urban or rural,

whether a mother, sister, politician, social leader, writer, or historian—to harbor resentment toward their Baloch brothers and sisters? Our lives are intertwined. Our homes share walls, our fields stretch together, we live side by side in the same villages, and we safeguard one another. When the enemy strikes, they see us as one body and try to harm us as one.

These video logs are not, in any way, an attempt to sow discord between two peoples. Rather, they are a historical record—spanning thousands of years—of this region’s shared story. They explore the geography and history of different parts of Balochistan through time, the communities that lived there, the migrations they undertook, and the roles they played in history.

The facts presented in these videos are not new; they have been documented and repeated by many historians of both Sindh and Balochistan. My references draw not only from historians, researchers, and archaeologists from Sindh, America, and Europe, but also from prominent Balochi and Brahui scholars.

These include the Khan of Kalat Mir Ahmed Yar Khan, Moulai Shedai Brahui, Dr. Nabi Bakhsh Baloch, Dr. Dad Muhammad Khadim Brahui, Professor Akhtar Baloch, Khan Bahadur Khudadad Khan Pishin, Professor Anwar Roman, Sadiq Ali Baloch, Dr. Shah Muhammad

Mari, Musa Khan Jalalzai, Kamran Azam Suhdrawi, and Mir Gul Khan Naseer.

I believe that those who have spoken harshly about me have not actually listened to my videos in full. Had they done so, they might never have felt the need to respond in such a way. If anyone disagreed with my words, they could have expressed their perspective in writing—that is the most constructive and dignified way to present one's view anywhere in the world.

Could I, as a Sindhi, ever hate my Baloch brothers or spread falsehood, mistrust, and hatred about them? Never. I am a firm believer in unity and brotherhood among oppressed peoples. Today, when unity between these two nations is more urgent than ever, and when joint struggle is a necessity, it is unthinkable that I would—knowingly or unknowingly—seek to create division between them.

I once again invite my concerned friends to listen to these video logs in their entirety, or to download and read my book, which is available on respected websites worldwide. Doing so may dispel doubts and end grievances that have no basis. If Sindh is the mother of the Baloch, then Balochistan is a land dearer to Sindhis than life itself—and it is their historical homeland.

The Tamil Narrative on the Indus Valley Civilization: Origins, Claims, and

Controversies

By Ruk Sindhi

In recent years, political and academic circles in Tamil Nadu have advanced a narrative linking the Indus Valley Civilization (IVC) to the Dravidian cultural sphere, specifically to the Tamil people. This position, however, has sparked controversy both within India and among Sindhi scholars.

The central Tamil claim is that the IVC was fundamentally a Dravidian civilization, with its language and culture linked to the ancestors of present-day Tamils, Telugus, and other Dravidian-speaking groups. According to this interpretation, the Sindhis who inhabit Sindh today are not the descendants of the original Harappans but rather of Aryan invaders from Central Asia or Europe. The narrative suggests that these Aryans displaced the indigenous Dravidians, forcing them to migrate southward thousands of years ago.

This argument has been promoted through various platforms, including public statements by the Tamil Nadu Chief Minister and the recent announcement of a monetary reward for deciphering the Indus script. Critics argue that such measures are not merely scholarly initiatives but part of a long-term strategy — spanning nearly a century — to gain international

recognition of the IVC as Dravidian in origin.

However, this interpretation is widely disputed. Researchers from Indian states where significant IVC sites have been discovered — Gujarat, Kutch, Kathiawar, Rajasthan, Uttar Pradesh, Maharashtra, Jammu & Kashmir, East Punjab, and Haryana — reject the Tamil claim. They contend that the rightful heirs of the IVC are the present-day populations of these regions, including Sindhis, Punjabis, Rajasthanis, and Gujaratis, rather than the Dravidian-speaking peoples of southern India.

The opposition frames the Tamil claim as a form of “cultural appropriation” or “historical land grab” in the realm of heritage and identity politics. They argue that the IVC’s cultural legacy belongs to those who still inhabit its geographic heartland, not to groups who migrated to distant regions in antiquity. Furthermore, they note that while more IVC sites have been found in Punjab, Gujarat, and Rajasthan than in Sindh itself, scholars from those areas have never attempted to label the civilization as exclusively their own or as Dravidian. Instead, they use neutral terms such as “Harappan Civilization” or “Saraswati–Sindhu Civilization.”

The concern among Sindhi critics is that accepting the Dravidian hypothesis on Tamil terms would undermine Sindhi historical identity, effectively recasting Sindhis as outsiders in their own

ancestral land. This, they argue, is not merely an academic question but a matter of cultural survival.

In short, the debate over whether the Indus Valley Civilization was Dravidian is not simply a scholarly disagreement over ancient history. It is deeply entangled with modern political aspirations, regional identities, and the struggle for cultural legitimacy — both within India and in the global academic arena.

Who are the Daudpotas who founded the Bahawalpur state?

Ruk Sindhi

The Daudpotas are one of the indigenous communities of Sindh and historically served as rulers of the State of Bahawalpur. They also identify themselves as Abbasis. Apart from present-day Sindh, they have historically lived in Multan and its surrounding areas, which, for many centuries, formed part of Sindh.

The Daudpotas have long been influential in Bahawalpur, where their population is significant. They share a common ancestor with the Kalhoras. According to historians, Amir Chani had two sons: Muhammad Daud and Muhammad Mehdi, the latter also known as Ibrahim or Kalhoro Khan. The

descendants of Muhammad Mehdi became the Kalhoras, who later ruled Sindh, while the descendants of Muhammad Daud came to be known as the Daudpotas. For a time, they also ruled over Shikarpur.

Thus, the Kalhoras and Daudpotas are closely related by blood. Cunningham notes that when Nader Shah captured Shikarpur and incorporated it into his empire, he promoted the Daudpotas. In Sikh records, the Daudpotas are also referred to as Langha and Joia—both Sindhi communities.

According to S. M. Channa in his *Encyclopedia of Indian Tribes and Castes*, the Kalhoras of Sindh were divided into two families. One family, descendants of Daud Khan, founded the government of Bahawalpur and called themselves “Daudpotas” after their ancestor.

In *Ancient Sindh: Its Famous Cities and People*, Mirza Qalich Baig wrote that the Daudpotas were descendants of Daud, grandson of Jam Chani of the Abbasi-Kalhora family. They claimed descent from Amir Ahmad, a progenitor of the Abbasid caliphs, who came to Sindh from Makran. He and his son married into Hindu families, gaining power with the support of Hindu rulers.

Another source records that Muhammad, son of Chani, became a leader with the help of seven Hindu rajas. By marrying the daughters of

these rajas, he gained the title of “Jam.” He had 18 sons from 12 wives, whose descendants multiplied. One of these sons—Daud—was born to a Sindhi woman named Mai Cholia, granddaughter of Detho and daughter of Chini Raja. The Daudpotas are descended from this Daud.

Research into Sindhi castes suggests that Daud was originally from the Kori community, and his descendants called themselves both Koris and Daudpotas. During the reigns of Mughal emperors Akbar and Aurangzeb, they were granted the jagirs of Lakhy and Khanpur. Around 1667, Bahadur Khan Daudpota (a Kori) fought Sher Khan Mehr, seized his hunting grounds, and established a settlement there, naming it Shikarpur.

According to a 1989 issue of the quarterly *Mehrān*, the Daudpotas were traditionally involved in the Korko trade, with subdivisions including Dongha, Sakhyayi, Lekhi, Dars, and Khalifa. Dr. Nabi Bakhsh Khan Baloch, in *Folk Songs of the Villages*, records “Daudpotas” as one of the sub-clans of the Shahok branch of the Samat tribe, noting their migration from Lasbela to various parts of Sindh in ancient times.

There is no historical basis for the claim that the Daudpotas were Arabs who arrived with the Muslim conquest of Sindh. Rather, they were of Sindhi Samat origin. Both the Kalhoras and Daudpotas belong to the same family, descended from Jam Chano—a purely

Sindhi name that still exists among Sindhi communities today. If they had been of Arab origin, their names would have followed Arab naming conventions, and they would not have formed marital alliances with Hindu families who were their kin.

In summary, the Bahawalpur State was founded by a Sindhi-speaking community, the Daudpotas. Located along the banks of the Sutlej and Indus rivers, the state comprised the districts of Bahawalpur, Bahawalnagar, and Rahim Yar Khan. It was established in 1690 by Bahadur Khan Daudpota. Nawab Muhammad Bahawal Khan was the first to sign a treaty with the British, under which Bahawalpur was recognized as an autonomous state. The state had a large Sindhi-speaking population.

After the partition of India in 1947, Bahawalpur acceded to Pakistan and remained a separate province until 1955. That year, it was merged into West Pakistan under the One Unit scheme. When One Unit was dissolved in 1970, Bahawalpur was not restored as a province but was instead merged into Punjab.

Makhdoom Bilawal: The Scholar Who Defied the Arghuns

Ruk Sindhi

In the early 16th century, Sindh was undergoing political and social upheaval. The Arghuns, led by Shah Beg Arghun, had extended their control over large parts of the region. Their rule, marked by authoritarianism and foreign dominance, was deeply resented by the native Sindhi population. Among the most prominent voices of resistance was **Makhdoom Bilawal**, a renowned religious scholar, spiritual guide, and ardent patriot whose commitment to Sindh's autonomy ultimately cost him his life.

Opposition to Foreign Rule

Makhdoom Bilawal was not an ordinary scholar confined to religious study. While grounded in Islamic teachings, he firmly believed that religion should not be exploited as a tool of political domination. His philosophy separated faith from politics, advocating that the spiritual path must be free from worldly power struggles. At the same time, he was deeply devoted to the idea of a free Sindh and opposed the encroachment of outsiders—whether political rulers or religious missionaries—who threatened the region's cultural and political integrity.

His influence extended far beyond the mosque or madrasa. Through his teachings, Makhdoom Bilawal inspired his disciples to uphold honesty, self-reliance, and service to the community. He rejected dependence on rulers' patronage or devotees' offerings,

choosing instead to earn his livelihood through manual work. This self-sufficiency made him not only morally independent but also politically unshakable in the face of foreign pressure.

Confrontation with the Arghuns

When Shah Beg Arghun secured control of Sehwan and began consolidating his rule, Makhdoom Bilawal emerged as one of his staunchest critics. He mobilized local communities to resist the occupation, encouraging them to take up arms when necessary. His followers even joined forces with other Sindhi leaders, including the heirs of the famed general Doolah Darya Khan, in battles against the Arghuns. These skirmishes demonstrated that resistance to foreign rule was not limited to the political sphere—it had a strong spiritual backing as well.

Makhdoom Bilawal also took a firm stand against the spread of the Mahdavi movement in Sindh, led by Sayyid Miran Muhammad Shah Joonpuri. Viewing the movement as politically harmful and a possible entry point for further foreign influence, he ordered his followers to block its activities. This included a decisive attack on the Mahdavi leader’s flotilla, forcing him to abandon his mission and retreat to Afghanistan.

The Conspiracy

Shah Beg Arghun recognized that Makhdoom Bilawal's influence was a direct threat to his control. The scholar's moral authority, coupled with his ability to rally people, meant that military force alone might not silence him. Instead, the Arghuns devised a plot to discredit him through religious manipulation.

A cobbler was instructed to prepare a pair of shoes with pages from the Holy Qur'an hidden inside. These were presented to Makhdoom Bilawal as a gift, with the hope that he would wear them and be accused of sacrilege. However, he never wore the shoes. Despite this, false witnesses were produced to claim that he had committed an act of disrespect toward the sacred text.

Under this fabricated charge, the ruling authorities sought a fatwa from compliant religious scholars, condemning Makhdoom Bilawal to death. The accusation was designed to inflame public opinion, making his execution appear justified in the eyes of the faithful.

Martyrdom in the Oil Press

When brought before the court, Makhdoom Bilawal was given a chance to defend himself. He refused to plead, knowing the trial was nothing more than a political farce. His enemies ordered a gruesome form of execution: he was placed in an iron oil press, crushed slowly from the feet upward.

As the crushing began, he reportedly requested that his head be left outside the press until the very end so he could continue gazing upon the land he loved. This final act reflected his unshakable devotion to Sindh. On the 1st of Muharram, 929 AH (1522 CE), Makhdoom Bilawal was martyred. His remains were buried by his followers, and his grave became a symbol of resistance and sacrifice.

Legacy

Makhdoom Bilawal’s martyrdom turned him into a timeless figure in Sindh’s history. He is remembered not only as a religious leader but as a man who merged spiritual integrity with political courage. By rejecting dependence on rulers, refusing to compromise his principles, and confronting injustice head-on, he set an enduring example for both spiritual and political leadership.

His life stands as a testament to the power of faith when combined with a deep love for one’s homeland, and his death serves as a reminder of the lengths to which oppressive powers will go to silence voices of truth. Today, Makhdoom Bilawal remains an icon of Sindh’s struggle against tyranny—a scholar who chose the oil press over surrender, and in doing so, ensured his place in the annals of history as one of the region’s greatest martyrs.

Lakhapar, Kutch: A Newly Identified Early Indus Valley Civilization Settlement

By: Ruk Sindhi

Abstract

Recent archaeological investigations in the Kutch district of Gujarat, India, have brought to light an Early Indus Valley Civilization site near the village of Lakhapar, close to Lakhpat. Preliminary studies suggest the settlement dates back approximately **5,300 years**, offering valuable insights into the rural phase preceding the Mature Indus urban culture.

Geographical and Historical Context

The Kutch region has historically been a cultural and territorial extension of Sindh. Archaeological evidence suggests that as early as **10,000 years ago**, Kutch lay within the boundaries of the Indus cultural sphere. Until the relatively recent past, Kutch, Bhuj, Kathiawar, and substantial portions of present-day Gujarat were integrated into the larger Sindh region.

The Lakhapar settlement appears to have been inhabited contemporaneously with major Indus sites such as Mohenjo-daro, Kot Diji, Amri, Chanhudaro, and Harappa, as well as with Dholavira, Desalpur, Rangpur, and Lothal in Kutch, Kathiawar, and Gujarat.

Cultural Attribution and Chronology

Lakhapar belongs to the **Early Indus Civilization** phase, representing a predominantly rural settlement pattern that predates the Mature Urban Indus phase. Its cultural attributes and material assemblages align closely with those found at Amri and Kot Diji, suggesting contemporary development.

The settlement was strategically located along the bank of a river—now dry—which provided essential water resources for both domestic use and agriculture. Visible traces of this ancient river channel are still discernible in the surrounding landscape.

Site Description and Excavation History

The site spans approximately **three hectares**. Initial identification was made in **2022** by archaeologists Abhayan G.S. and Rajesh S.V. of Kerala University. A more extensive excavation campaign, involving both Indian and international specialists, was conducted in **2024**.

Key findings include:

- **Architectural Remains:** Stone-built and baked-brick houses constructed with notable precision and planning.
- **Material Culture:** A diverse assemblage of stone, baked clay, and metal artifacts.
- **Tool Industry:** Stone tools crafted from raw material sourced from the Kot Diji hills, indicating either local production or importation of finished implements.
- **Burial Evidence:** A cemetery adjacent to the settlement.
- **Artefactual Diversity:** Household pottery, agate beads, semi-precious stone ornaments, seashells, bangles, copper artifacts, grinding stones, stone hammers, and other utilitarian and ornamental objects. These items exhibit strong parallels to material culture from other Indus Valley sites.

Economic and Subsistence Patterns

Analysis of faunal remains recovered from domestic contexts, including bones of sheep, goats, and fish, indicates a mixed subsistence strategy involving animal husbandry, fishing, and dairy production. Meat consumption formed an integral part of the diet, while pastoral grazing and access to water resources were central to the settlement’s economy.

The discovery of imported stone blades —likely sourced from present-day Sindh —demonstrates that Lakhapar maintained active trade connections with other Indus Valley settlements, particularly Kot Diji.

Significance and Future Research

The identification and excavation of Lakhapar provide an important data point for understanding the early rural foundations of the Indus Valley Civilization. Continued excavation and advanced scientific analyses of the material culture have the potential to clarify settlement dynamics, technological practices, and interregional exchange networks during the formative stages of this ancient civilization.

Is the Indus Valley Civilization 10,000 Years Old?

Ruk Sindhi

Findings from excavations at the ancient Indus Valley site of **Rakhigarhi**, located in Hisar District of Haryana, India, have brought forth new and astonishing revelations about this civilization. Experts from **Deccan College, Pune**, in collaboration with the **Archaeological Survey of India (ASI)**, have concluded

—based on human remains unearthed during advanced research at Rakhigarhi —that the Indus Valley Civilization is not merely 5,000 years old, but could be as much as **8,000 years old**.

During the third phase of excavations at Rakhigarhi, researchers found evidence suggesting that the site has been continuously inhabited for around 8,000 years. This new research overturns earlier established conclusions about the Indus Valley, indicating that it predates the civilizations of Mesopotamia and Egypt by a significant margin.

The ancient site of Rakhigarhi covers an area of **80 to 100 hectares** and is associated with the urban phase of the Indus Civilization. The first excavation at Rakhigarhi took place between 1997 and 2000, led by Dr. Amarendra Nath of the Archaeological Department of India, which revealed that the site dated to the mature urban phase of the Indus Civilization, around **2500 BCE**.

The second excavation (2006–2013), directed by internationally recognized archaeologist Professor **Vasant Shinde** of Deccan College, involved DNA testing of remains, which confirmed the site to be older than 4,000 years. The third excavation phase, initiated two years ago, is being conducted under the supervision of **Sanjay Kumar Manjul** (Joint Director, ASI) and **Prabhodh Shirwalkar** (Assistant Professor, Deccan College).

According to Professor Shirwalkar, Rakhigarhi represents three distinct phases of the Indus Civilization:

1. Early Harappan (Eastern Harappan)
2. Mature Harappan (Middle phase)
3. Late Harappan (Northern/Modern phase)

The first two phases are about 4,000 years old, while the lowest layers of excavation have yielded evidence dating back **7,000 to 8,000 years**. DNA tests from the human remains confirmed the site's age at around 8,000 years, showing genetic continuity between the people then and the current inhabitants of the region.

A large burial site has been discovered, along with human skeletons and animal bones, which underwent scientific analysis, revealing striking new findings. ASI's Additional Director General, **Ajay Yadav**, stated that among the important discoveries were gold and silver items, as well as jewellery made of silver and copper. Beautifully crafted pottery, including a dinner set, was also found.

Interestingly, features such as underground houses with wide courtyards, sophisticated drainage systems, and rooms ranging from two to six in number were uncovered—suggesting an advanced lifestyle. Textile remains indicate that the people of

Rakhigarhi were fashionable, wearing colourful garments, shawls, and tunics with elaborate designs.

Not only has Rakhigarhi yielded evidence of an **8,000-year-old Indus Civilization**, but experts also believe that **Mohenjo-daro** might date back even further—possibly over 8,000 years.

American archaeologist **E. M. Mura**, citing Sir Mortimer Wheeler, notes that beneath the current city of Mohenjo-daro lie six more ancient cities. She argues that it is unreasonable to judge the civilization's age solely from the upper layers. In her view, Mohenjo-daro may be **at least 10,000 years old**, the "mother of all civilizations."

Some researchers believe Mohenjo-daro is no less than 10,000 years old, based on evidence of **seven distinct cities built one atop another**—each destroyed by floods or monsoon waters and then rebuilt. Beneath these seven layers, water was found, and archaeologists suggest that more structures may exist below the waterline.

Sir John Marshall, during his excavation of Mohenjo-daro, wrote in the *Modern Review* (February 1925) that they had already uncovered the remains of **nine cities** beneath each other, indicating a civilization predating Babylon. He speculated that deeper excavation might reveal 3–5 more cities, possibly **9,000 to 11,000 years old**.

In reality, most Indus Valley sites have not been excavated down to their deepest layers. Therefore, archaeologists have been unable to precisely determine the civilization's true age. If complete excavations were carried out, and the lowest layers scientifically tested, it is possible that evidence may emerge proving the civilization to be **older than 10,000 years**.

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Ruk Sindhi: A Scholarly and Scientific Interpretation of the Indus Valley Civilization

Author: Professor Dr. Azhar Ali Shah

Born on 5 August 1961 in the village of Hameed Ajno, Taluka Kandiaro, Sahiti region, Ghulam Asghar Mangi earned his B.Sc. degree from the University of Sindh. He entered the world of journalism and literature under the pen names *Asghar Azad* and *Ruk Sindhi*, gaining recognition as an editor and sub-editor for newspapers and magazines such as *Awami Awaz*, *Sindh Sajag*, *Jago*, *Sach*, *Sobho*, and *Tameer-e-Sindh*. Alongside hundreds of columns and articles, he has authored several important books.

His recently published book, *“The Evolution of the Indus Valley Civilization”*, is a historical, research-based, scholarly, and literary endeavor. It scientifically examines the glorious past of Mother Sindh, reveals new facts, and opens new avenues for further research.

While explaining the history of the name “Sindh,” Ruk Sindhi writes that ten thousand years ago, in the local

language of the region, the river was called *Sindhu*. The land was thus named “Sindh” after this river. Later, Iranian merchants—and subsequently Roman and Greek traders—derived from it the words *Hind* and *Ind*, which eventually led to the names *Hindustan* and *India*, both originating from “Sindh.”

The Indus Valley Civilization encompassed present-day Pakistan, Indian Punjab, western Uttar Pradesh, Haryana, Gujarat, Kutch, Kathiawar, Maharashtra, and parts of Afghanistan. Its central hub was Mohenjo-daro and the present Sindh province, while cities such as Damb Sadaat, Harappa, Kalibangan, and Lothal served as key centers in other regions.

In discussing the Earth’s history and formation from a scientific perspective, Ruk Sindhi notes that the Earth originated from a nebula—a mass of burning gas—which, upon cooling, gave birth to star-like bodies. Due to gravitational pull, these bodies kept revolving, and thus planets, including Earth, emerged from the Sun. Initially, the Earth was neither cool nor spherical, but through constant rotation, it cooled and became round.

Following a collision with another planet named *Theia*, a large fragment broke away, forming the Moon. As the Earth cooled, gases and vapors condensed into water, leading to rainfall and the creation of seas in the lowlands. Gases

solidified into rocks and metals, giving rise to mountains.

In tracing Earth’s evolutionary history through eras, periods, and epochs, he explains that there was once a single supercontinent, which eventually broke apart into separate landmasses. In that era, present-day Sindh and the whole of Pakistan lay beneath the sea before becoming part of the great supercontinent *Gondwana*, which included present-day Australia, Africa, Arabia, India, Sindh, and South America (Alaska). Europe and North America were part of another supercontinent called *Laurasia*.

With the Ice Ages came geographical changes, and the formation of the Karakoram range marked the separation of the Indian subcontinent. The Kirthar range in Dadu and Balochistan, and the Karoonjhar hills, are older than the Himalayas. The hills of Nagarparkar date back 3.5 billion years, while the Ranikot range formed about 60 million years ago. Around 250,000 years ago, the sea receded to its present coastline near Karachi, and the Indus River began flowing.

Regarding the origin of humankind, Ruk Sindhi states that about 15 million years ago, *Ramapithecus* branched off from the animal ancestors of humans. By around 7 million years ago, *Sivapithecus*, a more developed form, appeared. Human habitation is traced to the Manchar mountain range 500,000

years ago, the use of fire and tools, and settlements in the Loonee River and Nagarparkar areas.

Around 50,000 years ago, humans lived in the Rohri hills, and by 15,000 years ago, they inhabited the Karachi, Hyderabad, and Manchar lake regions. With the advent of agriculture 8,000 years ago, rural agrarian cultures emerged and mud houses were built. By 4200 BCE, baked brick houses were constructed at sites such as Kadi Gul Muhammad. By 4000 BCE, pottery production had begun, and metals were discovered. By 3500 BCE, large cities were being built, reaching their peak by 1500 BCE before the Indus Valley Civilization declined—various hypotheses for its fall are discussed in the book.

In addition to the above points, the book analyzes the early language, the Indus script, and religious, economic, and cultural aspects of the civilization. These analyses are compared with those of other ancient cities such as Aleppo in Syria, Jericho in Palestine, Susa in Iran, and cities of ancient Egypt, urging more systematic scientific comparisons.

Source: Launch ceremony of Ruk Sindhi's book "The Evolution of the Indus Civilization," held on 1 September 2024, Qasimabad, Hyderabad.

A General Review of *The Book of Ruk Sindhi "Evolution of the Indus Civilization"*

By: Tariq Imam Jonejo

The study of the earth’s origin, the evolution of humankind, and the effort to rediscover and connect lost links of history—assembling them, organizing them, and presenting the true essence of civilization—remains a challenging and risk-laden endeavor. When the subject is the *evolution* of the Indus Civilization, the task is among those often described as impossible. Yet, as the wise have said, no task in the world is truly impossible; in other words, the word “impossible” should not even exist in our vocabulary. To put it simply: there are still many threads left to be woven into the great fabric of knowledge.

Every nation produces individuals who, through their tireless dedication, transform the impossible into the possible, refusing to concede defeat in the pursuit of their objectives. Among such determined individuals is our colleague, **Ruk Sindhi**, who continues to strive to uncover the missing links of the Indus Civilization—links that have yet to be fully traced.

Brief Biography of the Author

The author’s full name is *Ghulam Asghar, son of Ghulam Jaffar Mangi*. He was born on 5 August 1961 in the village of Hameed Ajun, Taluka Kandiaro, District Naushahro Feroze. After completing his early education there, he graduated from the University of Sindh, Jamshoro.
He began writing at the age of 20 for the daily *Hilal Pakistan*. In 1990 he moved to

Karachi for employment, working in various organizations until 1999. During this period, he entered journalism under the pen name **Asghar Azad**, serving in various editorial capacities for *Awami Awaz*, *Sindh Sajag*, *Jagoo*, *Sach*, *Sobh*, and *Tameer Sindh*. He has authored hundreds of articles and columns in various Sindhi newspapers and magazines and has been an active member of numerous journalistic organizations.

In defense of Sindh's rights, he has played an active role in nationalist and progressive movements. For over two decades, he has been deeply engaged in literature, politics, and journalism, producing many published and unpublished works, including:

1. *The Evolution of the Indus Civilization* (Research)
2. *Researchers of the Indus Civilization* (Research)
3. *The Indus Civilization, Aryans, and the Dravidian Hypothesis* (Research)
4. *Nations and the National Liberation Movement*
5. *The Torhi Gate Tragedy*
6. *The Case of the Sindhi Nation*
7. *The Political Situation of Sindh*
8. *The Torch of History*
9. *Qazi Faiz Muhammad*
10. *Sindhi Unity in the National Movement of Sindh*
11. *Sindh Today*
12. *My Memoirs*
13. *The Story of a Distressed Land*

14. *A Blessed Land, A Suffering People*
15. *Pakistan in the Grip of the Storm* (Translation)
16. *The Sindhi Language – A Study* (Compilation)
17. *Comrade Hyder Bux Jatoi – Father of Sindh* (Compilation)

Context Before the Book Discussion

Before turning to the contents of *The Evolution of the Indus Civilization*, it is necessary to understand the processes of human evolution, what is meant by the prehistoric era, and the period in which the Indus Civilization emerged.

From the earth's formation through the Ice Ages, followed by the ages of flora and fauna, humankind (*Homo sapiens*) appeared around 300,000 years ago, with developments continuing until roughly 5,000 BCE, when humans began using pictures or symbols to record speech in written form.

Prehistory is generally divided into three major periods:

1. **Paleolithic (Old Stone Age)** – 300,000 to 10,000 years ago: the earliest hunting tools made of stone were developed.
2. **Mesolithic (Middle Stone Age)** – 10,000 to 5,000 years ago: the production of more refined stone

tools and the beginnings of primitive agriculture.
3. **Neolithic (New Stone Age)** – 5,000 to 2,000 years ago: large-scale agriculture, domestication of animals, and the emergence of complex societies.

The Neolithic Age was a transformative era in human history, marking the shift from nomadic hunting and gathering to settled, agriculturally based societies. This background helps us appreciate the significance of Ruk Sindhi's book, which attempts to unravel the lost and complex strands of Sindh's prehistoric past.

Structure of the Book

The book comprises twelve chapters:

- **Chapter 1:** The formation of the earth, continental drift, the separation of Africa and Asia, the creation of the Kirthar mountains, the flow of the Indus River into the sea, and the geological geography of the Indus Valley. A chart is provided to make these concepts accessible to the general reader.
- **Chapter 2:** Civilizational and political geography. The author discusses the names Sindh, Hind, and Ind, and concludes that they all derive from the word *Sindhu*. The chapter outlines the geographical limits of the Indus

state, the political-cultural boundaries, the relationship between the Indus River and its tributaries, and changes in climate. The prolonged drought of 1500 BCE, lasting 850 years and contributing to the civilization's decline, is also discussed.

- **Chapter 3:** Early human settlements in the Indus Valley. Various references are presented to support the argument that the Indus Valley was the earliest dwelling place of humankind. The three Stone Ages, their archaeological remains, and social life are examined.
- **Chapter 4:** Rural-agricultural culture. The author notes that by the Neolithic period (around 8000 years ago), the Indus Valley had achieved significant progress in agriculture and the use of advanced stone tools. By 4000 BCE, copper was in use. People of this era built boats and traveled across seas, spreading their knowledge and craft, and engaging in trade with various parts of the world.
- **Chapters 5–7:** The foundation of urban states and their comparison with other contemporary civilizations. Topics include political and democratic structures, peaceful coexistence, dance, music, jewelry, physical appearance, painting, sports, toys, and municipal planning. The

economic overview covers agriculture, crafts, hunting, scientific inventions, knowledge of geometry, shipbuilding, foreign travel, and the use of the wheel, with evidence from various countries.

- **Chapters 8–10:** The language, script, religion, and ideology of the heirs of the Indus Civilization, as well as foreign relations. The author describes a system of religious tolerance in which civic and state affairs were not tied to religion. Women and the earth held the highest status. After 1500 BCE, male dominance increased, religion gained institutional strength, and class-based society expanded. The author argues that other ancient civilizations emerged from the Indus Civilization.
- **Final Chapters:** An ethnic analysis of the people of the Indus Valley. The Aryan invasion theory is rejected, as is the notion that the Arya were a distinct tribe or people. The prevailing hypotheses about the decline of the Indus Civilization are also dismissed.

Conclusion

Upon reading the book, it becomes clear that Ruk Sindhi has worked tirelessly to synthesize a wide range of previous studies, bringing together research on the Indus Civilization into a single, well-

structured volume. His achievement is a significant contribution to the field, deserving of the highest praise.

(This paper was read at the launch ceremony of Ruk Sindhi's book The Evolution of the Indus Civilization, held at Ali Baba Lab-e-Mehrān, Kotri, on 7 September 2024.)

Review of Ruk Sindhi's Book *"Sindhu Sabhita: Aryan and Dravidian Hypothesis"*

By Qazi Maqsood Ahmed

History is a field of knowledge in which, when presenting narratives, a certain group of scholars has often inserted viewpoints linked to their own interests. Therefore, Sindhis should read histories and research written by foreign researchers and historians, and the references they provide in local books,

with open minds and a sense of responsibility.

Ruk Sindhi's book *Sindhu Sabhita* is an important contribution to the effort of exposing the colonial origins of the Aryan and Dravidian hypothesis—a theory devised to facilitate European domination over the regions of Sindh and India, and to establish a system of joint rule in collaboration with the comprador upper class. This theory, taught to us in school curricula for a long time, was formulated by the German writer Max Müller, who in 1850 classified a large group of languages as Aryan languages. He then propagated the narrative that Aryans migrated from Europe to Iran and Sindh, that is, the Indus Valley. Initially this was presented as an "Aryan invasion," but when no evidence of invasions was found, it was recast as a "peaceful migration."

At the local level, this theory functioned in two ways: people of northern India were labeled Aryans and given elite privileges to keep them under control, while people of southern India were declared the original inhabitants of the Indus Valley, their pride elevated so they could be kept submissive. In this process, language was used as evidence and languages were classified to fit the theory. This entire exercise displaced original nations and languages from their rightful central place, causing the greatest harm to Sindh and the Sindhi language.

In his book, Ruk Sindhi responds to all of these points in detail, demonstrating that this was a conspiracy—that the Aryan race theory was a planned strategy—and that on April 10, 1866, at the office of the Royal Asiatic Society in London, the concept of the Aryan race was developed as part of a plan to seize control of the subcontinent. He further explains that experts disagree over the supposed homeland of the Aryans. In one chapter, he shows that the theory became a burden for its own creators, because after the discovery of the Indus Civilization, it became clear that civilization had not originated in Europe or Greece, but that the people of the Indus Valley had already been advanced and civilized.

He also argues that “Arya” is not a racial term at all, but a Sanskrit word meaning “noble,” citing a dictionary from 450 CE as evidence. To highlight the prestige of Sindh and its people, he references the Vedas and also notes that many European scholars have rejected the Aryan theory.

Turning to the Dravidian theory, Ruk Sindhi explains that Dravidian languages are spoken in southern India—in Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, and Telangana. Dravidian speakers constitute about 20% of India’s population, and the Dravidian language family includes Tamil, Malayalam, Telugu, Kannada, Tulu, and around 70 other languages.

He points out that Sir John Marshall, during the early stages of the excavation at Mohenjo-daro, declared its language to be Dravidian and its culture to be a Dravidian civilization. Ruk Sindhi questions how Marshall could have made such a claim when the excavation was still in its early stages and the script had not yet been deciphered. His research also concludes that there is no reference to a Dravidian racial group in the ancient writings of the Indian subcontinent; rather, it was constructed as a racial category during the 19th-century colonial era. In this context, he also discusses and rejects the notion that the Brahui people are Dravidian.

Ruk Sindhi also rejects the idea that the Indus Civilization ended abruptly. Instead, he describes its continuity and notes the migration of people from the Indus Valley to distant regions, spreading its culture. He addresses the recently introduced term “Indus-Saraswati Civilization,” which was intended to replace “Indus Civilization,” and rejects it as well.

This book presents, in the Sindhi language, the case for the Indus Civilization, which has long been subjected to attempts—driven by regional interests—to erase it. Sindhi readers are urged to study the book to understand the true origins and evolutionary foundations of the terms Indus Civilization, Sindhi language, Indus script, Arya, and Dravidian, and to close the door on historical distortions

intended to diminish and conceal Sindh’s history and civilization.

Acknowledging Ruk Sindhi’s scholarly effort, on 20 April 2024 (31 Chet 1398), the *Sindhu Sabhita Jagarta Sath Sindh* held a formal release ceremony for his book *Sindhu Sabhita: The Aryan and Dravidian Hypothesis* in Matiari and awarded him the “Sindhu Sabhita Award.”

(This article was published on 20 April 2024 in Hilal Pakistan, Haq Sach, and Sindh newspapers as a review of Ruk Sindhi’s book Sindhu Sabhita: The Aryan and Dravidian Hypothesis.)

Review of the Book *“Sindhu Sabhyata: Aryan and Dravidian Hypothesis”*

By Professor Madad Ali Jhatial

It is a great honor for me to write about Ruk Sindhi’s book *Sindhu Sabhyata: Aryan and Dravidian Hypothesis*, even though I do not consider myself a great researcher worthy of reviewing such a work. Nevertheless, I have put pen to paper to share a few thoughts.

First, let me briefly introduce the author. Ruk Sindhi was born on August 5, 1961, in the village of Hameed Ajran, Taluka Kandiaro, District Naushahro Feroze. His real name is Ghulam Asghar, and he belongs to the Mangi tribe. After graduating from the University of Sindh, he became active in the national movement and later entered journalism —a career spanning three decades.

He served as editor of the daily *Sindh Sajag* and as editor and publisher of the

daily *Jago Karachi*. He also worked as news editor and assistant editor for *Awami Awaz* (Karachi), *Sach* (Karachi), *Sobho* (Karachi), *Tameer-e-Sindh* (Karachi), and *Sindh* (Hyderabad). In addition to his journalistic career, he has been an active member of various journalistic organizations, nationalist, and progressive movements for the rights of Sindh. Over the last 30 years, he has contributed significantly to literature, politics, and journalism, authoring numerous books and hundreds of articles in newspapers and magazines.

His published works include:

- *Sindhu Sabhyata ji Osar* (Research)
- *Qoumon ain Qaumi Tahreek Azadi* (Political Situation)
- *Torhi Phatak jo Sanho* (History and Political Context)
- *Sindhi Qoum jo Muqaddamo* (History and Political Situation)
- *Sindh ji Siyasi Soorat-e-Haal* (History and Political Situation)
- *Tareekh ji Laat* (Literature)
- *Qazi Faiz Muhammad* (Biography)
- *Sindh ji Qaumi Tahreek mein Sindhiyun jo Ittehad* (Articles and Essays)
- *Aj ji Sindh* (Articles and Essays)
- *Manhunjun Yadgiryun* (Memoirs)
- *Dittril Des ji Kahani* (Articles and Essays)
- *Sukhi Dharti, Dukhiyal Manhu* (Articles and Essays)

- *Pakistan Toofan ji Ghairi mein* (Sindhi Translation of Benazir Bhutto's book)
- *Sindhi Boli Rat Ratoli*
- *Baba-e-Sindh Comrade Hyder Bux Jatoi*

His latest work, *Sindhu Sabhyata: Aryan and Dravidian Hypothesis*, was launched on April 12, 2024, at a grand event held at Ashiyani Manizas, Latifabad, Hyderabad, hosted by Zulfiqar Halipoto. The event included a dinner in honor of Ruk Sindhi, attended by prominent writers and poets.

The ceremony was presided over by young prose writer Javed Soz Halai, with senior poet and broadcaster Naseer Mirza as the chief guest. Scholars agreed that the book exposes false narratives about Sindh's history, encouraging Sindhis to write their own history. It reveals the harm done by colonial and other historians' distortions and challenges the narrative that Sindhis are Dravidians rather than an indigenous people—asserting instead that Sindhis should take pride in their own identity.

In his presidential remarks, Javed Soz described the book as a vital document on the history of Mohenjo-daro. Naseer Mirza expressed confidence that readers would find it both informative and engaging. Other participants—Salim Chani, Mansoor Qadir Jonijo, Waheed Kandhro, Gul Sher Korejo, Mehboob Sindhi, Nisar Gahi, myself (Prof. Madad

Ali Jhatial), Mola Bakhsh Muhabati, Sattar Sarohi, Turab Ali Turab, Fida Kalarai, Jamshed Rind, and Nisar Gaho—praised the work and offered thoughtful comments.

Content Overview of the Book:
The book covers an impressive range of topics, including:

- The theory of Aryan invasion of the Indus Valley
- Linguistic similarities among ancient languages
- Migration narratives as a colonial construct
- Disagreements among experts on the Aryans' original homeland
- The British colonial education system for subjugated peoples
- How Europe's own theories became problematic for them
- Aryan invasion narratives and their connection to the Rig Veda
- Praise for the Indus River in the Vedas
- Causes of conflict between Aryans and non-Aryans
- Scholarly rejection of the Aryan Invasion Theory
- The Dravidian identity theory of the Indus Civilization
- The Brahui-Dravidian connection hypothesis
- Iranian and Aryan racial theories
- Aryans and the existence of horses in the subcontinent
- Genetic evidence against the Aryan invasion theory
- Continuity of the Indus Civilization

- Migration from the Indus Valley to foreign lands
- The manipulation of the Indus identity

In the preface, Ruk Sindhi aptly writes that in today’s scientific age, no falsehood, distortion, or unfounded claim about any country, nation, region, or language can hold up without solid scientific evidence. Therefore, no fabricated assertion about ancient civilizations, cultures, or geographical features can stand the test of time.

The author’s meticulous approach reflects deep research and analytical rigor. This book will certainly encourage readers to reconsider their own understanding and realize that their prior knowledge may have been incomplete. As Ruk Sindhi himself said during the event, research is never truly complete—future scholars may build upon it.

In conclusion, I salute Ruk Sindhi for his relentless scholarly efforts even at this stage of life. His work is a valuable contribution to the study of Sindh’s history, and I look forward to his future research.

Book Review: “National Freedom Movements”

By Professor Madad Ali Jhetial

It is a great honor for me to write about Ruk Sindhi’s 18th book, *National Freedom Movements*. Before delving into the book itself, let me briefly introduce the author. Ruk Sindhi was born on August 5, 1961, in the village of Hameed Ajran, Taluka Kandiaro, District Naushahro Feroze. His real name is Ghulam Asghar, and he belongs to the

Mangi tribe. After graduating from the University of Sindh, he became an active member of the national movement before entering the field of journalism — a profession he has served for over three decades.

Ruk Sindhi has worked as Editor of *Daily Sindh Sijag* and as Editor and Publisher of *Daily Jago* (Karachi). He has also served as News Editor and Assistant Editor at *Daily Awami Awaz* (Karachi), *Daily Sach* (Karachi), *Daily Subh* (Karachi), *Daily Tameer Sindh* (Karachi), and *Daily Sindh* (Hyderabad). Alongside his journalism career, he has been an active member of various journalist organizations, nationalist groups, and progressive movements for Sindh's rights.

For the past 30 years, he has been deeply engaged in literature, politics, and journalism, authoring numerous books and hundreds of articles in newspapers and magazines. His published works include:

1. *The Evolution of the Indus Civilization* (Research)

2. *Researchers of the Indus Civilization* (Research)

3. *The Indus Civilization: The Aryan and Dravidian Hypothesis* (Research)

4. *Nations and National Liberation Movements* (Political)

5. *The Tori Phatak Tragedy* (Historical and Political)

6. *The Case of the Sindhi Nation* (Historical and Political)

7. *The Political Situation in Sindh* (Historical and Political)

8. *The Torch of History* (Literature)

9. *Qazi Faiz Muhammad* (Biography)

10. *Sindhi Unity in the National Movement of Sindh* (Essays)

11. *Sindh Today* (Essays)

12. *My Memoirs* (Autobiography)

13. *The Story of a Distressed Land* (Essays)

14. *A Peaceful Land, A Distressed People* (Essays)

15. *Pakistan in the Eye of the Storm* (Sindhi translation of Benazir Bhutto's book)

16. *Sindhi Language: A Bloody Struggle*

17. *The Father of Sindh: Comrade Hyder Bux Jatoi*

In *National Freedom Movements*, Ruk Sindhi begins by tracing the origins of movements worldwide, asserting that they initially emerged from labor struggles, from which other social and

political movements evolved. The book addresses topics such as the journey from family to nationhood, the development of national identity, misconceptions about nationhood, nationalism and imperialism, revolutionary roles of national liberation movements, the national question and Marxism, two trends in the development of national relations, proletarian internationalism of free nations, and the process of nations uniting.

The author has skillfully condensed a vast subject into a concise yet rich narrative, enabling readers to grasp the essence without losing intellectual depth. However, in my view, the work would have gained additional value had it included an analysis of the current state of national movements, particularly in Sindh, and their prospects for the future. At present, there is a prevailing notion that nationalist movements have lost the strength they once held; addressing this would provide crucial insight for today’s youth, whose awareness could determine the survival or decline of such movements.

The book’s launching ceremony was held on March 31, 2024, organized by Bazm-e-Ruh-e-Rawan, Hyderabad, under the leadership of General Secretary Waheed Kandhro. It drew prominent writers, poets, researchers, and nationalist artists from four districts — Sanghar, Matiari, Jamshoro, and Hyderabad — along with a large public audience. Many participants spoke

about Ruk Sindhi and his contributions. It is hoped that works on national movements will continue to be written in the future.

(Published April 3, 2024, in Daily Sobh, Karachi)

"The Evolution of the Indus Civilization": Linguistic and Historical Perspectives from Ruk Sindhi's *The Development of the Indus Civilization*

Manak Mallah

Abstract

This paper reviews the recent publication *Sindhu Sabhita ji Osar* (*The Development of the Indus Civilization*) by Ruk Sindhi, a prominent Sindhi-language author and researcher. The work presents an extensive study of the origins, linguistic heritage, and cultural development of Sindh, with a focus on the Indus Valley Civilization (IVC) and its linguistic roots. The author advances the

argument that Proto-Sindhi was the language of the Indus civilization, influencing major Dravidian languages and predating Sanskrit.

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1. Introduction

Ruk Sindhi, an acclaimed Sindhi writer and historian, has contributed extensively to Sindhi literature, history, and politics. Born in a small village in the Kandiaro Taluka, he later settled in Sakrand, which became his intellectual base. Under the pen name *Asghar Azad Mangio*, he mentored numerous students in Sakrand, many of whom remain deeply attached to his teachings.

In 1989, Sindhi founded and edited the monthly magazine *Sindhudhara* and has also served as the editor of prominent Sindhi newspapers, including *Sindh Sajag*, *Sach*, and *Jago Karachi*. His bibliography includes more than twenty published books, each widely recognized in Sindhi intellectual circles. He is also among the founding members of the Sindhi Adabi Sangat (Sakrand branch), established in 1972.

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2. Overview of the Book

The recently published *Sindhu Sabhita ji Osar* delves into the prehistoric and protohistoric phases of Sindh, from its geological formation to the decline of the Indus Valley Civilization. The author

argues that Proto-Sindhi was the language spoken by the people of the IVC, with deep linguistic roots in the Mohenjo-daro culture.

Sindhi traces the linguistic evidence suggesting that Proto-Sindhi's features are present in various Indian languages. Furthermore, linguistic markers similar to Sindhi have been found in ancient Babylonian and Mesopotamian archaeological remains, indicating possible trade-linked cultural and linguistic diffusion.

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3. Linguistic Hypothesis and Evidence

The author draws upon comparative linguistics to assert:

1. **Proto-Sindhi as the linguistic foundation** — Proto-Sindhi is positioned as the original source for several South Asian languages.
2. **Influence on Dravidian languages** — Major Dravidian languages such as Tamil, Telugu, and Kannada exhibit traces of Proto-Sindhi influence.
3. **Antiquity relative to Sanskrit** — Sindhi, in its proto form, is argued to be significantly older than Sanskrit.

Archaeolinguistic findings from Babylon and Mesopotamia demonstrate similarities with the Mohenjo-daro

language, reinforcing the hypothesis of linguistic transmission via ancient trade networks.

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4. Geological and Cultural Chronology

Sindhi’s work situates the development of Sindh within a deep-time framework. Drawing upon geological studies, he reports that the landmass of Sindh emerged approximately 1 billion years ago due to the uplift of terrain from the Tethys Sea. The book narrates the evolutionary trajectory from geological formation through human settlement and cultural growth, culminating in the zenith and eventual decline of the Indus Valley Civilization.

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5. Contribution to Sindh’s Historiography

This book not only offers a synthesis of archaeological, linguistic, and historical evidence but also challenges prevailing narratives by placing Sindhi language and culture at the center of South Asian civilizational history. Sindhi’s methodological approach—merging geology, archaeology, and linguistics—offers a multidisciplinary model for future research on the region.

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6. Conclusion

Ruk Sindhi's *The Development of the Indus Civilization* is a significant addition to the historiography of Sindh. It presents a compelling case for the primacy of Proto-Sindhi in the linguistic and cultural heritage of South Asia, while also expanding the scope of inquiry to include transregional connections with Mesopotamia. This work will serve as a valuable reference for historians, linguists, and archaeologists studying the deep past of the Indus Valley and its enduring influence.

A Study of Ruk Sindhi's Book *"The Evolution of the Indus Civilization*"

By: Khair Muhammad Ashiq Solangi

Sindh is a land whose civilization extended to Babylon, Sumer, Egypt, Greece, and later Rome. The stages of all periods of the Indus Civilization are present within Sindh and among the Sindhi people. The Sindhi language is older than all other languages of the world. The hypotheses concerning conflicts between Aryans and Dravidians have now been rejected. The word *Arya* means “farmer.” Those who cultivated land were referred to as *Arya*, meaning knowledgeable and civilized in agriculture. Sindh is the foundation of civilizations. It was the Sindhi people who traveled by boat across waterways and by land with animals, settling in various regions of the world.

In his book *The Evolution of the Indus Civilization*, Ruk Sindhi further writes that the civilization of the Indus Valley flourished until 1500 BCE. Wherever Sindhis found suitable conditions for survival and essential human resources, they settled. Whenever they encountered new objects, they named them and incorporated new terms into the Sindhi language. Over thousands of years, the language’s form, pronunciation, and dialect naturally evolved. Wherever healthy environments, agricultural resources, animal husbandry, and trade opportunities were available, Sindhis migrated and settled there thousands of years ago. The Indus Civilization originated exclusively from Sindh. Its

heirs were not of Dravidian stock, but Sindhi.

In Australia and Asia alone, over one hundred million *Samats* or *Jamots*—direct descendants of the pure Sindhi race—are found today. Meanwhile, Baloch, Saraiki, Punjabi, Marwari, Dhatki, Kutchi, Gujarati, Bengali, Tamil, Malay, Kathiawari, and Khorasani peoples are branches of the Samat lineage.

In early history, Sindh was the only recognized territory on the world map. At that time, Afghanistan and Balochistan—along with Afghan, Pashtun, and Baloch identities—did not exist. Sindh's borders extended to Russia, Samarkand, Bukhara, Azerbaijan, and Iran. Sindh was the largest country in all of Asia.

There has never been a religion called "Hind" nor a people known as the "Hindu nation." According to Ruk Sindhi, the word *Hindu* originates from the Sindhi term *Sindhu*. Iranian traders transformed *Sindhu* into *Hind*. Similarly, in Marwari, it is said *Hoon Hangar Jai Piyo* ("I am going to Sanghar"), where the consonant *h* is used in place of *s*. In certain European languages, *Sindhu* was rendered as *Indu*, *Indo*, *India*, or *Indus Valley*. These outsiders thus referred to the Indus Valley as *Indus* or *India*. Some areas were also called *Bharat* due to King Bharat Kumar. The British and the Mughals used the terms "Sind" and "Hind," later combining them into

“Hindustan.” Under British imperial designs, the majority Hindu and majority Muslim populations were classified as “Hindu” and “Muslim nations.” The term *Hindu* is merely a derivation from *Indus/Sindhu*, whereas a singular “Muslim nation” does not exist—rather, Muslims are people of various ethnicities united by the Islamic faith.

Sindh has had a communal system since ancient times. Due to agricultural advancement, the Aryans—meaning advanced farmers—accumulated wealth and grain reserves, becoming prosperous and forming the upper classes, which led to class conflicts in Sindh.

Ruk Sindhi’s book presents evidence that Sindh pioneered the pathways of human survival, including agriculture, industry, medicine, pottery, blacksmithing, goldsmithing, banking, tailoring, tanning, music, astronomy, trade, navigation, livestock management, stone carving, painting, sculpture, linguistics, fishing, settlement construction, tool-making, governance, social systems, folk poetry, drama, cultural traditions, and crafts. Ancient Sindhi folk tales even contain concepts of flying cots and mirrors that could show distant places—ideas that later inspired inventions such as airplanes, missiles, space vehicles, and communication devices. The invention of the bullock cart’s wheel and the spinning wheel eventually led to

railways and modern transportation systems.

According to archaeological research, traces of Mohenjo-daro’s civilization, culture, and traditions can be found throughout Asia and other continents, with potential for further discoveries. Natural disasters—storms, earthquakes, floods, tidal incursions, epidemics—as well as foreign invasions, massacres, and plundering, led to migrations of Sindhi people in various directions. This migration was generally peaceful, driven by the search for new habitats.

However, when private property and exploitative classes emerged, impoverished nations began to invade wealthy territories instead of working to improve their own conditions, resulting in mass killings, looting, enslavement, and oppressive laws. Both Arab and British forces made deliberate and brutal attempts to annihilate Sindh and the Sindhi people. It is a great historical miracle that, despite such calamities, the Sindhi nation has survived. In the future, when history is examined through rigorous archaeological and scientific methods, the Sindhi people will be recognized as the mother of all civilizations, peoples, and languages. Ruk Sindhi’s research asserts that the earliest evidence of advanced human life on earth has been found in Sindh—specifically in the Indus Civilization sites like Mohenjo-daro.

The Arabs burned Sindhi heritage and plundered the economy through massacres. The British, through the irrigation and railway systems, empowered non-Sindhis to take control of Sindh, distributing land to collaborators who became entrenched rulers. These collaborators, serving imperial and global financial interests, continue to exploit and ruin Sindh today.

The survival of human society depends entirely on the economy. Prosperity is achieved only when resources are used equitably for public benefit. Human dignity and well-being rest on systems of economic justice.

In this journey of history, Ruk Sindhi has established an intellectual front for the revival of Sindhiyat (Sindhi identity). He has consistently written and struggled for the restoration of Sindhi dignity. His works are a source of pride for the Sindhi nation, deserving tribute and praise. It is now urgent that his efforts reach the broader Sindhi public. Writers, poets, journalists, columnists, dramatists, intellectuals, and thinkers must go beyond exchanging honorary titles and instead channel revolutionary ideas into practical politics for the people’s benefit.

Sindhi writers have produced much valuable work, deserving respect. Yet, to maintain ties with Sindh’s well-wishers, one must reject opportunistic privileges, resist pressure, and—like Ruk Sindhi—speak the truth openly. Research on the

Indus Civilization has been commendable, but it has yet to reach or impact the public. Public-spirited politicians avoid government-backed writers, and writers in government service avoid public politicians. Some writers even protect the wrongdoings of others in their circles, becoming their devotees.

Sindh is sacred and supreme; the Sindhi nation remains plundered and enslaved. The people of Sindh are socially and economically oppressed by ruling elites. Restoring their dignity, identity, and Sindhiyat is the key to freedom, peace, and prosperity. We must replace rhetorical posturing with genuine participation in the struggle.

Ruk Sindhi's book *The Evolution of the Indus Civilization*—a 175-page work—advocates the scientific foundations of the Indus Civilization's development. It addresses all topics with logical arguments and citations. This effort deserves recognition and respect. The author is grateful to have been gifted two of Ruk Sindhi's books for study. His works should be read and taught with serious reflection. The ancient names of Sindh's villages, towns, rivers, and historical sites preserve the clarity of its civilization, language, culture, and history. Institutions like the Sindhi Adabi Sangat, along with other cultural organizations, should formulate plans to engage with such work and deliberate on Ruk Sindhi's scholarly contributions.

(Note: This paper was presented on September 1, 2024, at the launch ceremony of Ruk Sindhi's book The Evolution of the Indus Civilization, organized by Bazm-e-Rooh Rehan, Qasimabad, Hyderabad.)

Ruk Sindhi's Contributions to Indus Civilization Studies

By Qazi Maqsood Ahmed

Research on the Indus Civilization generally falls into two categories: first, the archaeological study of artifacts in order to determine their antiquity, historical context, and cultural connections with different regions; and second, the correction of scholarly errors and the critique of misleading trends or narratives about the civilization.

The first category, naturally, belongs to specialists who examine objects, determine their age using scientific tools, and provide empirical data. The second category is equally significant, as it involves assessing the civilization's founders, its historical expansion, and its connections with peoples from other regions.

At times, however, research becomes influenced by the collective biases of certain scholarly groups. Unfortunately, the portrayal of the Indus Civilization has been substantially shaped—and in some cases distorted—by such biases. For instance, there have been efforts to portray it as a civilization established by peoples who migrated from outside the region, whose present-day descendants claim no link to Sindh and disassociate themselves from the Sindhi identity. This narrative stands in contrast to the historical record. Other distortions include rejecting the geographical association of the Indus Valley with Sindh, manipulating well-established historical traditions, and attributing the creation of Sindh's ancient heritage to

groups who allegedly left the region thousands of years ago—thereby denying the people of Sindh their rightful claim as heirs to this legacy.

Ruk Sindhi, active in literature, journalism, and history since the 1980s, has addressed these issues in depth. Of his eighteen published books, several are directly concerned with history and civilization, including *Aaj Jo Sindh (A Study)*, *Tareekh Ji Laat* ("The Torch of History"), *Sindhu Sabhyata Ja Muhaqiq* ("Researchers of the Indus Civilization"), *Sindhu Tahzeeb Ja Maqam* ("Sites of the Indus Civilization"), *Sindhu Sabhyata Ji Osar* ("The Evolution of the Indus Civilization"), and *Sindhu Sabhyata: Areen aen Dravarn Waro Mufrozo* ("The Aryan and Dravidian Hypothesis"). In addition, through his YouTube channel *Ruk Sindhi*, he regularly delivers lectures focusing on the Indus Civilization, Sindh's history, and the genealogy of Sindh's peoples—particularly targeting narratives that distort historical facts.

These lectures, viewed globally, serve a dual purpose: they expose attempts to misrepresent the Indus Civilization and equip viewers with factual, well-argued counterpoints. Recently, for example, he analyzed the announcement by the Chief Minister of Tamil Nadu offering a $10,000 reward for deciphering Mohenjo-daro's script, explaining that this was rooted in the Dravidian claim to be the rightful heirs of the Indus Civilization. This claim derives from

early British colonial theories suggesting that Dravidians fled Sindh following an Aryan invasion, a perspective that disconnects Sindhis from their own ancient heritage. Ruk Sindhi's body of work provides Sindhis with the intellectual tools to challenge such assertions and to better understand their history.

Since 2020, the *Indus Civilization Day* has been celebrated annually to highlight its importance and the cultural bond Sindhis share with it. Ruk Sindhi has been closely involved in these celebrations through the *Sindhu Sabhyata Jagrata Sath* ("Indus Civilization Awareness Forum"). In recognition of his scholarly contributions, he and Dr. Mansoor Thelhi, a specialist in ancient Sindhi scripts, were awarded the *Indus Civilization Award* at the central event last year.

This year's tribute to his work is intended to encourage Sindhi people to engage with his scholarship as a means of deepening their understanding of their identity. For young researchers, the Indus Civilization—symbolizing their historical heritage—should be a focal point of inquiry.

It is noteworthy that *Indus Civilization Day* is celebrated every year on 22 March, as declared by the *Sindhu Sabhyata Jagrata Sath* and the *Sindhi Adabi Sangat*. On this day, people share greetings affirming their connection to

the Indus Civilization, literary gatherings are held to discuss its significance, cakes are cut in its honor, and articles are published to raise awareness. The upcoming celebration on 22 March 2025 extends an open invitation to all friends of Sindh.

Hyderabad, Sindh — 7 March 2025

Ruk Sindhi: A Journalist, Researcher, and Literary Voice of Sindh

Written by: Raja Anwar Chandio

Today, in the heartwarming weather of Hyderabad, the literary forum *Bazm-e-Rooh Rahan* is hosting a special event to launch the recently published book *Movements for National Freedom* by senior journalist, researcher, and writer Ruk Sindhi. This is a commendable initiative, and heartfelt congratulations go to Bazm-e-Rooh Rahan and Bhai Wahid Kandhro for organizing it.

Personal Background

Ruk Sindhi was born as Ghulam Asghar Mangi on August 5, 1961, in the village of Hamid Ajan, Taluka Kandiaro, District Naushahro Feroze. After completing his graduation from the University of Sindh, he chose journalism as his profession.

🔹 Journalism Career

Ruk Sindhi has served in various editorial roles across prominent Sindhi newspapers:

- Editor and Publisher of *Daily Sindh Sajag* and *Daily Jago Karachi*
- News Editor and Assistant Editor at *Daily Awami Awaz Karachi*, *Daily Sach Karachi*, *Daily Sobah Karachi*, *Daily Tameer-e-Sindh Karachi*, and *Daily Sindh Hyderabad*

He has also been actively involved in several journalistic organizations and has played a dynamic role in nationalist and progressive movements advocating for Sindh's rights.

🔹 Literary and Research Contributions

For over 30 years, Ruk Sindhi has been deeply engaged in literature, politics, and journalism. He has authored numerous books covering historical, political, and cultural themes. Some of his notable works include:

No.	Book Title	Subject
1	Evolution of Sindh	Research

No.	Book Title	Subject
	Civilization	
2	Researchers of Sindh Civilization	Research
3	The Aryan and Dravidian Hypothesis	Research
4	Movements for National Freedom	Political Analysis
5	The Toori Phatak Tragedy	History
6	The Case of the Sindhi Nation	Political Analysis
7	Political Landscape of Sindh	History
8	Light of History	Literature
9	Qazi Faiz Muhammad	Biography
10	Sindhi Unity in National Movement	Essays
11	Today’s Sindh	Essays
12	My Memoirs	Autobiography
13	Story of a Scattered Land	Essays
14	Prosperous Land, Suffering People	Essays
15	Pakistan in the Eye of the Storm	Translation of Benazir Bhutto’s book
16	Sindhi Language: Blood and Soul	Language
17	Baba-e-Sindh Comrade Hyder Bux Jatoi	Biography

✅ Closing Thoughts

Ruk Sindhi deserves immense appreciation for his intellectual contributions. May he continue his journey of self-driven literary and journalistic work. Unfortunately, government institutions are not yet strong enough to support underprivileged writers in publishing their books—but voices like his remain a vital asset to the cultural and political consciousness of Sindh.

Book Review “Ancient Sites of the Indus Civilization”

By Shahida Kalhoro

For a long time, whenever we heard mention of our great Indus Valley Civilization, the discussion began and ended with Mohenjo-daro. We assumed Mohenjo-daro to be the sole

representative and complete heritage of the Indus Valley Civilization, largely because our knowledge was incomplete. In the Sindhi language, there had been no comprehensive source explaining that Mohenjo-daro was not the only symbol of this civilization. Over the past century, hundreds—indeed, thousands—of sites belonging to this great civilization have been discovered.

In bringing this awareness to the Sindhi-speaking public, a significant contribution has been made by senior historian and researcher **Ruk Sindhi**, who has provided detailed information about the Indus Valley Civilization in our own language. His extensive lecture series on the subject has been widely appreciated both within Sindh and internationally. In particular, his YouTube lecture series has been viewed and listened to by thousands, while the videos uploaded to his official Facebook page have played an important role in familiarizing the present generation of Sindh with their ancient heritage.

To date, Ruk Sindhi, a senior writer, researcher, and historian of Sindh, has published more than thirteen books. Among his most recent works, *Sindhu Sabhyata: Aryans and Dravidians Hypothesis* and *Ancient Sites of the Indus Civilization* have sparked fresh debates on Sindh’s history. The former, in particular, has been highly acclaimed, with inaugural and introductory events held in Hyderabad, Karachi, Matiari, and Sakrand. At these events, senior Sindhi

literary figures and history enthusiasts have regarded the book as an important addition to the body of Sindhi-language literature on history.

His latest publication, *Ancient Sites of the Indus Civilization*, is the first of its kind in Sindhi. It presents detailed information on 92 ancient Indus sites, covering not only the present-day Sindh but also the territories that lay within the boundaries of the Indus Civilization some five thousand years ago. According to Ruk Sindhi, over 2,000 Indus sites have so far been identified across present-day Pakistan and India—some excavated, others merely recorded.

Among the sites in Sindh are: Mohenjo-daro, Amri, Kot Diji, Chanhu-jo-daro, Gaarho Bhuro, Nahto, Tharri Gaju, Kohtras Bhatti, Pandhi Wahi, Ali Murad, Darb Deethri, Theer, Lakhmir-ji-Maari, Kai Bhatti, Lundi Bhatti, Lemon Jonijo, Ghazi Shah, Naro-varo-daro, Dinbh Bhatti, Deh Maari Sabri, Desoi, Allahdino, Amlano, Aarib-jo-Thano, Shah-jo-Kotro, Bandhni, Chonro, Dhaal, Deji-ji-Takri, Gorandi, Hasan Ali, Jhakkar, Jhanghara, Karchat, Khajur, Lakhio (Pir Lakho), Lohri, Leelan-ji-Maari, Loham-jo-daro, Orangi, Usman-ji-Bhatti, Pei-jo-Kotro, Pokran, Tando Rahim, Toong Bhatti, Ahmed Shah, Bachani, Bandhri, Bibi-ji-Bhatt, Chhatti-jo-Kandh, Dhalani-jo-Kot, Jeri-jo-Kalat, Judeeran-jo-daro, Kacho Bhatti, Khundar Bhatt, Kandhi Wahi, Karhiyo Pir Bhandari, Karand-ji-Bhatt, Khoso-daro, Konj Sar, Lundi Thori,

Laal Chhato, Mamro, Markan, Mushtaq, Targani-jo-Kandh, Naka, Phang, Rajo Dero, Rohel-jo-Kandh, Sanyasi Bhatti, Tharo Takri, Thirri Bahadur Shah, Pir Shah Jario, Neel Bazar, Jahangri, Mitho Dhiyano, Dhamraho, Kotisher, Wajhrot, Lakhin-jo-daro, among others.

In Balochistan, notable sites include: Mehrgarh, Kirdi Gul Muhammad, Damb Sadaat, Satkajan Dar, Nal, Rana Gundai, Balakot, Dashto, Satka Koh, Turbat, Shahi Tamp, Wahal, Bela, Koli, Nandra, Nokja Shah, Nandori, Kanar, Mehi, Surkh Dinbh, Khuzdar, Anjirho, Pathani Damb, Kotra, Siyah Dinbh, Kalat, Gand Damb, Karta, Toghao, Babur Kot, Shojungal, Kanari, Keechi Beg, Quetta Miri, Mughal Gandai, Pirano Gandai, Dabar Kot, among others.

In Khyber Pakhtunkhwa, sites include: Bannu, Sari Kola, Karam Shah, Gomla, Rehman Garhi, Hattala, Jhang, Shahbaz Garhi, among others.

In present-day Punjab, important sites include: Harappa, Ganweriwala, Triki, Sandh Naro, 24 sites along the ancient Hakra River in Bahawalpur, Loriwala Thar, Bhoot, Kadwala, Waniwal, Jallalpur, Layyah, Chak Parban Sayat, Musa Khel, among others.

In East Punjab, Haryana, and Rajputana, notable sites include: Kalibangan, Kot Plan, Kojla Nehnu, Bara, Alamgirpur, Nagar, Ropar, 14 sites in Bikaner, Dub, and Rakhigarhi in Haryana State, among others.

In the preface of his book, the author states:

“The Indus Valley Civilization was discovered a century ago during the British colonial rule over the subcontinent. Scholars worldwide have been researching it, initiating numerous projects and establishing institutions for its study. However, the irony remains that, except for India, very little research has been conducted in Pakistan, where much of this civilization’s territory lies. The prevailing indifference towards the Indus Civilization in Pakistan is deeply distressing. The people of the Indus Valley have, in effect, abandoned their cultural heritage. The modern research being undertaken globally on the Indus Civilization is something from which the local population has largely been kept uninformed.”

Published in Roznama Sobah, Karachi, June 7, 2024; Roznama Hilal Pakistan, Karachi, June 9, 2024; Roznama Sindh, June 6, 2024.

What Microsoft copilot says about Ruk Sindhi and his research on the Indus Valley Civilization?

Ruk Sindhi’s research on the Indus Valley Civilization is quite extensive and insightful. He has focused on various aspects of this ancient civilization, including its origins, urbanization, economy, and eventual decline.

Origins and Urbanization: In his book “Rise of Indus Civilization,” Ruk Sindhi explores how the civilization began and developed along the banks of the Indus River. He highlights the strategic importance of the river, which provided a reliable source of water for drinking and agriculture, as well as fertile soil due to annual flooding12.

Economic Structure: Ruk Sindhi has also delved into the economic aspects of the Indus Valley Civilization. He discusses the advanced trade networks, both within the civilization and with neighboring regions. The civilization’s economy was largely based on agriculture, supplemented by trade in

goods such as beads, metals, and pottery2.

Social System: Another significant area of his research is the social structure of the Indus Valley Civilization. Ruk Sindhi examines the societal organization, including the roles of different classes and the evidence of a relatively egalitarian society compared to contemporary civilizations3.

Cultural Continuity and Decline: Ruk Sindhi's research also addresses the decline of the Indus Valley Civilization. He presents evidence suggesting that the civilization did not end abruptly but continued to evolve into other cultural forms, such as the Jhukar culture in Sindh and the Cemetery-H culture in Punjab1.

His work provides a comprehensive understanding of one of the world's earliest urban civilizations, shedding light on its complexities and contributions to human history.

Profile of Ruk Sindhi generated by Meta AI

Ruk Sindhi is a prominent figure in Pakistan, known for his work as a historian, writer, and journalist. He has made significant contributions to the field of history, particularly in the area of the Ancient Indus Valley Civilization. His research and writings have shed light on the history and culture of Sindh and Pakistan.

Some of his notable works include:

- "Rise of Indus Civilization" (2016)
- "Indus Civilization Scholars" (2016)
- "National Movement of Sindh" (2015)

- "Qazi Faiz Mohammed" (2014)

He has also written numerous articles and books in Sindhi, including:

- "Sukhi Dharti, Dkhoial Manhoon" (2015)
- "Tareekh Ji Latt" (2013)
- "Aaj ji Sindh" (2012)
- "Qomoon aien Qomi Tahreek Azadi"
- "Thorhi Phatak jo Sanhoo"
- "Sindhi Qoom jo Muqadammon"
- "Sindh ji Sayasi Sorathal"
- "Sindh ji Qomomi Tahreek aien Sindhaien jo Ithad"
- "Indus Civilization: Aryan and Dravidian Hypothesis"

Ruk Sindhi's work has been widely recognized, and he is considered one of the leading experts on the Indus Valley Civilization in Pakistan.